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WEEKLY REVIEW.

—The idea that falsehood is fun, is not monopolized by the *Oriental Figaro*. There is a Sunday paper called the *Gossip* published in Melbourne, and some time ago this paper contained an announcement that a large portion of the city of Ballarat had sunk through the gold mines under its streets, destroying 2,000 lives. It was a pure fabrication. Vast numbers believed it authentic; some of the ministers referred to it in their discourses; and one poor woman went out of her mind and was with difficulty saved from committing suicide.

—A British officer was lately in Paris, on his way out to India. He had been recently converted and being full of the joy of the Lord and unacquainted with the French language, he sought to testify for Christ by giving away a few French tracts published by the Religious Tract Society. He was suddenly arrested by the Police, taken before some official and examined. He was put in prison, his request to see the English Consul being denied. It was of the highest importance to him to proceed on his journey so as to reach the steamer, yet it was only after the lapse of 24 hours that he succeeded in obtaining permission to write to the English Consul. The Consul kindly hastened to his relief and after a good deal of trouble obtained his release. This gives us an idea of the sort of liberty that France enjoys under a Republic. There are those whose zeal would be very considerably abated, by such a *contretemps* occurring at the beginning of their Christian course. We are thankful to say that this has not been the case with the gentleman to whom we refer.

—W. W. in the *Times of India*, says:

"Bacon quotes with approval the saying of a wise ancient that it is better to have no God than to have an idea of God which is unworthy of him. Certainly if I had to choose between no God and the Being whose works and ways the *Guardian* invites me to adore, I should unhesitatingly choose the former alternative. In that case I should still have the guidance of reason and conscience: in the latter I must begin by srcrificing my most elementary feelings of justice and mercy on the altar of a bloody and remorseless idol."

W. W. has made his choice and we place it on record.

—A correspondent at Secunderabad has sent us a cheering account of the Lord's work in Secunderabad. The visit of a brother from Bombay, one of the Methodist local preachers, was very opportune, and it is hoped that the Lord is about to revive his work.

—We beg to acknowledge receipt of the Orissa Baptist Mission Report for 1874-75. Mention is made in it of the return to England of Rev. Mr. and Mrs. Hill, and Rev. Mr. and Mrs. Buckley. Two editions of the New Testament were completed and 16,000 copies of the Gospels were printed. An Oriya literature is springing into existence. The number baptized last year was 93. The number of communicants is 793; nominal Christians, including orphans, 1,754. There are 784 orphans under the care of the Mission at Cuttack, Piplee and Berhampore, most of whom are waifs of the famine and are supported by Government. We suggest that our readers should take note of the various Missions noticed in our columns and make them the subject of continual or stated prayer. We hope to place some extracts from this Report in our columns. With regard to any mission work not brought before the public in reports, we shall always be glad to receive and publish information.

—We are happy to mention that the meetings of the Young Men's Christian Association in Bombay, (Friday, 8 p.m., General Assembly's Institution, Calbadevi) continue to be very well attended, and are animated and interesting. We hope and trust that this band of young men will be a 'Daniel's band' and become a power for good in this place. The daily prayer-meeting (St. Andrew's vestry) is also well sustained. The weekly Union prayer Meeting is still held at the Free Church, Esplanade, every Wednesday at 7 a.m.

—Seventy-four members of the House of Commons signed a requisition to Dr. Hornby, headmaster at Eton, expressing a hope that no services of Messrs. Moody and Sankey at Eton would be sanctioned by the authorities. Dr. Hornby thought that if there was only one meeting, he could not deprive the pupils of their usual liberty. It seems they have this liberty at the time of the Windsor races and steeple chases. Messrs. Moody and Sankey held one meeting there, in the open air, and from the account (given in our Epitome) it appears to have been very successful. It strikes us that these members of England's senate have shown very little wisdom in this procedure.

—We ask our readers to pray that we may be guided in writing some articles for Romanists; the introductory article will be found in this issue. We would also ask them to do their best to bring these articles to the notice of English-reading Romanists in the country, not for our sake but for the sake of Christ and of the truth.

—We see it stated that 1,000 persons sought the Lord in Bristol, during the three weeks in which the Rev. Wm. Taylor was preaching there, and their names were handed to ministers of different churches. Mr. Taylor has since been preaching with much success in Plymouth.

—From a book entitled "Directorium Asceticum" by Scaramelli, a translation of which has lately been published in England with a Preface by Cardinal Manning, the Rev. Mr. Rivington in his published correspondence with Bishop Meurin, has taken the following extract:

"The Saints presuppose a constant co-operation with divine grace, and the Blessed Virgin obtains for her clients the strength to correspond; on this it is that they ground the asserted impossibility of those losing their souls who are devote to her: this is why they regard devotion to Mary as an assured pledge of salvation, an unmistakeable token of predestination in all who abide under the mantle of her most faithful protection. This view receives a striking confirmation from a vision vouchsafed to Brother Leo, a familiar companion of St. Francis; as may be read in the chronicles of the Friars Minor. The servants of God beheld himself placed, all of a sudden, in the middle of a vast plain in which there was what had the semblance of the Judgment to be held at that very time and place. Angels were flying to and fro, sounding their trumpets, and gathering together countless multitudes of people. On this vast field were to be seen two high ladders, the one white, the other red, which reached from earth to the skies. At the top of the red ladder stood Jesus Christ, with a countenance full of wrath and of just indignation. On one of the steps, somewhat lower, stood the holy patriarch Francis, who cried aloud turning to his brethren, assembled in great numbers on the plain below, 'Come hither, brethren: come without fear: hasten to Christ, who is calling you: have faith and fear not.' Encouraged by these words of their holy Father, the Religious crowded round the foot of the ladder, and began to mount. But lo! some reached the third step, and others the tenth; some advanced to the middle: but all sooner or later lost their footing and fell wretchedly to the ground. St. Francis, beholding so deplorable a fall, turned to Our Lord, and earnestly besought Him to grant salvation to his children. But the Redeemer, showing Himself inclined rather to justice than to mercy, yielded not to the prayer of the Saint. Then the holy Patriarch went down a few steps and drawing nigh to the bottom of the ladder began to say with great fervour, "Do not despair, brethren of mine; run to the white ladder, and mount it with great courage: fear not, by it you will enter into Paradise.' Whilst he was thus speaking the Blessed Virgin appeared at the top of the white ladder, crowded with glory and beaming with gentleness; and the Friars mounting the ladder, by favour of Mary made their way, and all happily entered into the glories of Paradise. We may learn from this how true was the sentiment of St. Ignatius the Martyr, that the mercy of the Blessed Virgin Mary saves those whom God's justice does not save; and that hence there is no more efficacious means than that of devotion to her for attaining to everlasting bliss."

Mr. R. characterizes this teaching as fearfully blasphemous, and we agree with him. Bishop Meurin does not. The parable according to him simply teaches that many are saved by God's mercy who would not be saved by his strict justice! How many are saved by the strict justice of God? The ladder leading to Christ is the pathway of strict justice; the ladder leading to Mary is that of mercy. Is it possible to put into language any thing more diametrically opposed to the entire teaching of the New Testament? "I am the Way, the Truth and the Life."

—A correspondent asks us to give him some information regarding the Quietists. The persons to whom this name was given in the 17th and 18th centuries were mostly followers of Molinos, and made religion to consist mainly in such a withdrawal of the mind from external things as that nothing should disturb its tranquillity, the mind being in constant communion with God and one might say absorption in Him. There is very much that is admirable and helpful to well-grounded Christians in their writings. They were severely persecuted by the Romanists, because the system very strongly condemned that reliance on external works and ceremonies for acceptance with God which is so vital in the Romish system.

—On the 10th ultimo Messrs. Moody and Sankey entered upon their work in the south of London, Camberwell Green, being the fourth and last division of their four months' campaign in the metropolis. The building (specially erected) will seat about 8,000.

An illustration of what we said in our last regarding judgments, may be found in what was said by our Lord in reply to the mention made of a massacre of Galileans in Jerusalem. Some men had been cut down by Pilate in the temple; they had thought to escape the sword of the ruler by taking refuge in the sanctuary. "Suppose ye that these were sinners above all the dwellers in Jerusalem? I tell you, Nay; except you repent, ye shall all likewise perish." Then referring to another recent calamity, the falling of one of the towers by which Jerusalem was defended, he used the same language: "Except ye repent ye shall all likewise perish." The word *likewise* attracts our attention. It shows us that our Lord looked forward from these judgments to the great and terrible judgment that was to come upon all in Jerusalem at the destruction of the city by the Romans. Then indeed there would be the falling of towers, and thousands upon thousands buried in the ruins; then indeed there would be slaughter in the temple, thousands upon thousands massacred by Roman soldiers. If the Jews had laid to heart the judgments brought to our Lord's notice, and given due heed to his words, there would have been unspeakable blessing for the community resulting from the partial disasters. But unhappily they knew not the signs of the time; they neither laid to heart

W. I. of the B. B and C. I. R. has invented an improved system of moving the points of a railway, so that trains can pass at any speed.

—It is reported at Rangoon that a rebellion has occurred in Native Burmah and that there are disturbances in the neighbourhood of Bhamo.

—A passenger by the Str. *Teheran* writes to the *Times of India* from Aden: "Mr Ellis, of the Broach Anglo-Indian Spinning and Weaving Factory, died on the second night out at sea. He was apparently jolly and well at dinner on the day of sailing. I was talking to him when the cloth was removed, and he was talking and playing whilst. I was present when he died, and ran for the doctor. The poor fellow expired in a few seconds."

—A young Hindoo woman, aged twenty years, named Dhondee, accidentally fell into a well at Old Hanooman Lane yesterday morning. A sweetmeat seller standing close by the well at once jumped down and rescued her.

—The European proselyte Abdool Rahimon who embraced Islamism in Madras some time ago, has resumed Christianity and with it his original costume.

—Deaths last week, 361.

—Fall of rain on Byculla, Bombay, 33 inches.

—A child supposed to be European was taken from Natives, by a soldier of the 89th Regt. and placed with a European family at Vellore, and baptized. A Vellore correspondent says that the child was taken from its alleged parents in the absence of any proof as to its real parentage. We hope that this was not the case. If the parents have been wronged we hope that they may be able to establish the fact.

—*Saturday Review*: "It is known that boys at public schools usually display a remarkable aptitude for the acquisition, and even invention, of slang; but it has not hitherto been deemed necessary that this taste should be cultivated as part of an educational system under the patronage of the Provost and Head-Master. It is easy to conceive the horror with which these grave and reverend seignors, would listen to the introduction by any of their pupils in class of the style of speech and narrative with which the boys who go to the Revival exercises will be familiarized; and yet there can be little doubt as to the effect of such an exhibition on a particularly imitative class."

Miscellany.

—Five Dog Fanciers Converted at Leeds. The Rev. W. Tarrant relates that, at a recent revival service at a chapel in Leeds, several young men had taken up a position outside, and were inviting passers-by to enter. Presently there came along a band of six men, each one having under his arms one or more fighting dogs. They had just returned from some match, and were evidently in high glee at the result. With commendable zeal, one of the watchers determined to make an attempt at getting these six men inside the chapel. He spoke to them, asking where they had been, and whether they would not finish the day by listening to what the preacher had to say.

"Well," responded one, "we don't mind, only there's the dogs. We can't take them with us into the chapel. What shall we do with them?" The young man replied that if they were willing to attend the service, he would take charge of the dogs. Considering the affair to be fine fun, the men consented, and followed their guide to the infant's school-room, where the dogs were safely placed under lock and key. Then the six men were seated in the house of God, where the word was preached with power. As they hearkened to the Gospel message, the Spirit of the Lord convinced them of sin, and of righteousness, and of judgment to come. So powerful was the effect upon five of them, that they literally fell to the ground, crying loudly for mercy; and there is every reason to believe that they quitted the chapel that night soundly converted to God.—This circumstance shows the importance of inviting passers-by to attend religious services, and the happy results that may follow the going out and compelling people to come in.

—Mr. Reginald Radcliffe's Campaign.—The House to House Visitation. One of the most cheering proofs that the present religious awakening is a genuine revival, is the willingness, or even strong desire, to be made useful in their Master's service; which is shown by professors of all grades. An awakened church is sure to be an aggressive church. Realising that they are a peculiar people in the best sense, its members will not care if they are thought enthusiastic or eccentric by those who do not understand the highest kind of motive. They will march direct into the enemy's territory, though outsiders may pronounce the invasion to be a mad adventure.

The work will also be of a kind that will bring us much valuable information, not otherwise accessible, of the religious condition of our vast and little-known metropolis. Take one numerous class, the women who have backslidden in consequence of having allied themselves with unbelieving husbands. The visitors already report that such are being continually found, and when the memories of other days are awakened, they will welcome a Christian friend with tears. At a prayer-meeting at the Tabernacle at which Mr. Radcliffe himself was present, the intercessions of the people were asked on behalf of several such unfortunate wives, and hopes were entertained of their restoration, as well as of their husbands' conversion. None of the maidens who heard it will be likely ever to forget MR. SPURGEON'S NOTE OF WARNING ON THIS OCCASION. The pastor said he had always one word for professors who married ungodly husbands in the hope that the men might be won to the Church. He always told them to get up on to the table, and there to make a trial of strength in doing their best to pull their lovers up, while, on the contrary, the lovers below tried to bring them (the women) down to the lower level of the floor. "Of course we shall be pulled down," say the women. "Of course you will," replies Mr. Spurgeon; "and even if your soul be saved at last, you will entail upon yourself a hell upon earth."—*Signs of our Times.*

—Lord Shaftesbury, in a recent speech at a meeting of a Church Society, thanked God that Mr. Moody had not been educated at Oxford. He said he had a wonderful power of getting at the hearts of men and while the common people heard him gladly, many persons of high station had been struck with the marvellous simplicity and power of his preaching. One of the most powerful intellects of the day—the Lord Chancellor of England, Lord Cairns—a short time since had said to him, 'The simplicity of that man's preaching, the clear manner in which he sets forth salvation by Christ, is to me the most striking and the most delightful thing I ever knew in my life."

Lord Shaftesbury said he really believed that Mr. Moody was producing more effect in a single address under a tent than had been produced by Canon Liddon in all the grand discourses which he had delivered in Whitehall or St. Paul's. His Lordship added that Mr. Moody is no fanatic or mere enthusiast; his discourses are wonderful, and so vivid, that the Redeemer Himself seems to stand before you.

Selections.

THE REV. W. TAYLOR'S VISIT TO BRISTOL.

ABOUT the middle of January last a noon daily prayer-meeting was established in a central part of the city of Bristol. Mr. C. B. Ker, a retired merchant, formerly residing for many years in Bombay, was secretary for the movement, and devoted himself to it with untiring industry. Clergymen and ministers of various evangelical Churches were on the managing committee. The attendance at the meetings was variable, but, on the whole, well sustained; the large room being sometimes nicely filled. Many prayers were offered up for a visitation of blessing to be vouchsafed to Bristol. Christian people of different sections met together, and got to know each other. Special requests for prayer were daily presented, and to some of these striking answers were given. Meantime a general desire was felt that Messrs. Moody and Sankey should be invited to Bristol, and a deputation waited upon them in Manchester, but it was found that prior engagements would not admit of their coming. In March the Rev. W. Taylor, formerly of California, so well known as a world-wide evangelist, came to England from India, in response to an invitation from the metropolitan committee of Messrs. Moody and Sankey's meetings. When it was found that his services were available for the provinces, a meeting was summoned of the evangelical clergy and ministers of Bristol, at which it was resolved to invite Mr. Taylor. A general committee and a working committee were appointed to carry out all needful arrangements; Mr. C. B. Ker, secretary, and Mr. S. Thomas, treasurer. The different denominations were fairly represented. The Colston-hall, a fine building, though bad for sound, which will seat 2,500 persons, was engaged at a rent of £50 a-week, including the lesser hall, to seat 700, and committee-rooms.

The services were begun on May 9, at eight a. m., when Mr. Taylor gave a stirring address on the baptism of the Spirit as necessary to qualify believers for the work of bearing testimony for Christ. This address was delivered in the lesser hall, as were those on the two subsequent Sunday mornings, one on personal witnessing, and the other on the duty of bringing children early to Christ. In the afternoon the large hall was full, and in the evening it was crowded to overflowing. The hours were arranged so as to interfere as little as possible with the ordinary religious services of the day. At the close of the night service not a few went into the inquiry-room, and there found the blessing of salvation.

For three weeks the services were continued with increasing interest. The noon prayer-meeting was in the lesser-hall, when Mr. Taylor attended and gave an address, usually in the form of exposition. In the first week three services were held in the Bethel ship, chiefly for working men, during the dinner-hour. On Thursday Mr. Taylor preached on Brandon-hill to at least 5,000 persons. There was an after-meeting in Bethesda Chapel, and many found Christ. During the second week Mr. Taylor gave Bible-readings in the lesser hall at 3.30 p. m., in which great interest was taken. He took up the whole question of bearing personal witness for Christ, and illustrated it by many quotations from Scripture, and by incidents from his own observation. One Bible-reading was on the "Prophetic Gift," in which he showed the true position and duty of women in the Church of God. On them the Spirit was shed as upon men; as Joel foretold, sons and daughters, servants and handmaidens, were to prophesy. In addition to other duties, Mr. Taylor visited for several mornings, Mr. Muller's Orphanage, and was made a blessing to many of its inmates.

In the third week open-air services were held on three occasions for working men during the dinner hour; and from 700 to, 1,200 attended. On the 26th there was a meeting for children at half-past five p.m., when the large hall was crowded. Never did Mr. Taylor seem more at home than when urging the young people to give their hearts to the Saviour. His cheerful tones, his amusing and touching anecdotes, kept attention alive, and impressed the juvenile audience. No sooner were the children dismissed than the hall was filled with adults for the evening service. All the evening meetings were well attended, except Whit-Monday. In some cases hundreds had to go away for want of room. On two Sunday evenings there was an overflow meeting in the lesser hall. The last two or three nights both seats and aisles were crowded. Such gatherings were probably never witnessed in Bristol before, and they indicate a deep and widespread concern on the subject of religion. Some no doubt came from mere curiosity, but large numbers of people are evidently under impressions more or less deep.

Mr. Taylor's preaching is chiefly of the doctrinal kind, set off by strikingly appropriate incidents from his own experience and observation. He deals with the understanding and conscience; shows the wide-reaching claims of God's law, and the sinfulness of man's heart and life; sets forth Christ as a personal, present Saviour. Some of his discourses were elaborately worked out and powerfully applied—*e.g.*, "The Woman of Samaria;" "What think ye of Christ?" "We know that we have passed from death unto life;" and "Strive to enter in at the strait gate." Even those who have heard them before, in South Africa or elsewhere, find them as fresh and as powerful as ever. They may will be so, for the truths they contain are receiving fresh demonstration wherever the preacher goes. Occasionally Mr. Taylor appeals to the emotions, and some think he should do so more frequently; but if he were to deal with the feelings as with the understanding and conscience, it is probable there would be uncontrollable excitement. His method may not suit everybody; yet it seems to be the one which he has conscientiously adopted, and has found most successful in the awakening and conversion of men. Though a minister of the Methodist Episcopal Church, and preaching doctrines that would be termed Arminian, there was no obtrusion of doctrinal peculiarities, and very little denominational terminology. The grand truths of the Gospel were set forth with simplicity and power.

The singing of the Rev. W. J. Mayers was a conspicuous feature in the meetings. He chiefly used Sankey's "Sacred Songs and Solos," and sang the favourite ones with great pathos and effect. Some were led to accept Christ under the singing, and Mr. Mayers has endeared himself to many hearts by his simple, godly fervour. No numerical returns have been published of converts and inquirers, nor is it likely there will be any. Some object to the plan of enumeration, though there seems warrant for it in Scripture. Every evening, without exception, there were many seekers in the inquiry-room; probably not less at any time than thirty. On each of the last three evenings there could scarcely have been fewer than a hundred. Most were connected with different congregations in the city; many were members of Christian churches, who had the form without the power of godliness; and some who had led a life of utter irreligion. Cases of much interest came under notice in the inquiry-room, which cannot be detailed. The hearts of Christian parents were gladdened by the conversion of their children. Halting ones were led to decision. Some were enabled to abandon a life of sin and shame, and to trust in Him who came to call sinners to repentance. The plan was adopted of writing down the name of each inquirer on a card, with the address, and the place of worship attended (if any). These cards were handed by the workers to the secretary, and by him forwarded to the ministers of the different churches named. A feeling of harmony among ministers and people of different denominations has largely prevailed. All have not joined in the movement, which is to be regretted; but it is matter of thankfulness that so many have worked so heartily. Having seen more of each other, they love each other more, and are anxious to maintain the fraternal relations which have been established. Measures are under consideration for carrying on united evangelistic services during the summer months, either in the open air or in tents. The Churches have been aroused. Shortly after Mr. Taylor came a plan of house-to-house visitation for the whole city was adopted, and has been so far very successful. It is intended to resume the central movement at the Colston-hall (unless a building should be erected for the purpose meantime) next October, when it is expected the Rev. Mr. Aitken will visit Bristol. The Rev. W. Taylor has left for Plymouth, where three weeks of special services have been arranged for. No one can be associated with him in religious effort and not learn to regard with feelings of sincere esteem the man who, by God's grace, has become probably the greatest evangelist of modern times. He said in Bristol that he had been working for the Lord thirty years, and hoped to labour as many more. May the latter years be even more honoured in the saving of souls than the former!—*Watchman.*

—Remember the present moment comes to you as the moment of God. Use it for His glory, and every succeeding moment. Thus the present becomes the eternal moment, for which we must render account to God. May God be All in All to us in every passing moment, now and for ever. . . .

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FROM AN ADDRESS BY R. PEARSALL SMITH ON "THE SCRIPTURES."

THE portion of the Bible I would immediately call your attention to is the four Gospels, which are the four narratives of our Lord's life. If you want a very vivid picture for a photograph, you take a stereoscope, and, looking with two eyes from two standpoints, the figure is projected into life-like distinctness; and so our God has given us four lives of our Lord Jesus Christ, each distinct, each portraying especially one side of his character. When I was young, I read often the life of the great hero of American history, George Washington. There was one biography written by a jurist, a Judge of the Supreme Court of the United States, which naturally looked at the character of Washington as a statesman. There was another, written by a soldier, which looked at the character of Washington as a general. There was another, written by a politician, describing his political career; and another brief narrative, written by his private secretary, describing his life at home. Each one was a distinct life, giving the outlines of his history, and bringing all the different features into prominence.

You have four pictures of a landscape. One has the castle in the foreground, and the rest is thrown into shadow. Another has the town with the castle in the distance; another gives the beautiful woods with the rest thrown in the shade; another is executed having the sparkling waters in the foreground, and all else thrown into the background, each presenting a picture of the same landscape; and to have a vivid idea of it we should have all four. The Holy Spirit has given us through four different mediums the story of our Lord's life. Who were the writers? The first was an officer of the Roman Government; the second was a servant; the third was a physician; the fourth was a man of philosophic character and loving temperament. The first naturally gives the character of our Lord Jesus Christ as King, and his pedigree is traced from King David as a king descended from a king. The second of these biographies is written by the servant John Mark, who gives no pedigree of our Lord, but commences with a vivid picture and *resumé* of his miracles and works. The third delineates the picture of our Lord as the Man Christ Jesus, and there we find the tender picture of the prodigal son. In the fourth we find the pedigree of Christ traced all the way back to the head of the human race, Adam. It says, "In the beginning was the Word, and the Word was with God, and the Word was God." It at once commences with Christ's divinity. I could trace these things more fully, but the purpose of this meeting does not admit of it.

Now I believe that this is the order in which the human heart receives the Lord Jesus Christ. The first thing is, will we submit to Christ? Will we present Him as our King? A king is not a king unless he rules. A king could not suffer any rebellion in his kingdom, and when we take Christ as King, it means a complete and not partial submission of our whole will. Christ demands the thorough submission of our hearts. Obedience and faith are so nearly linked together that one can hardly distinguish which begins first, but if we were to make an analysis I think it would be found that the submission was the first thing. To believe in the Lord Jesus Christ is just as easy as breathing when the heart is perfectly submitted to Him. I want to bring you this morning, dear Christians, first to Christ as King. How willingly soldiers yield up their wills to the service of their king; and shall we be less submissive to Jesus than we are to an earthly sovereign? Have you any ambition apart from Christ and his glory? When Christ made Himself a servant, are ye seeking to set yourselves among the princes? When Christ, who was the only One who ever had a reputation, made Himself of no reputation, are you seeking to build up a reputation of your own for the purpose of pride and of self? Have you perfectly and entirely submitted yourself to the great King? If you would but take his own sweet words of grace, how gently the King would deal with you; but if you rebel, He must deal with you as a Sovereign. I know the tender yearning of a father over an obedient and Christian son, but if he was in the midst of his college career, I would say to him, "My boy, I would rather that all your bright hopes were dashed in pieces, and that you should lose your health, your means, everything that is bright before you, that you might be brought broken-hearted to the foot of the cross." We should dash in pieces our idols and break our brightest prospects in life, in order that we might have a higher joy and a more true happiness.

During the late civil war in the United States, the Vice-President of the Confederate States was sent with some Commissioners to meet President Lincoln, in one of the cabins of one of the large Monitors in Hampton Roads. It was a time when there was terrible slaughter going on. President Lincoln was so tender-hearted a man that he never heard a story of private distress without the tears coming into his eyes. They told him they would give up a very large part of what they had been fighting for, if they could have a certain part of the United States independent of the general Government. They pleaded with him for hours, for they knew the tenderness of his heart; but Mr. Lincoln sat silent and thoughtful, and when they had finished their arguments, he paused, and then, raising his hand slowly, and bringing it down upon the map before him, he said, "Gentlemen, this Government must have it all." He knew that there was a worse alternative than even this terrible slaughter and suffering. He knew that there might be the history of the Mexican Republics enacted over again, and that there might be generations of civil war if it was not settled now; and his only words were, "This Government must have it all;" and the Government did have it all. Oh, my brother, my sister, Christ is King. Christ must be the whole of the kingdom in your heart. Will you compel Him to take possession through agony, sorrow, and shame? Hear Him now wooing you in the tender words, "Give Me thine heart," Will you not yield yourself in eomplete obedience to the King now, as He is represented in the first of the Gospels?—*The Christian.*

A CHURCH ON TRIAL.

WE are accustomed to the idea of putting an individual Christian on trial; whether in the sense of testing his character, or of subjecting him to discipline for an alleged offence. And we consider it a serious matter; one which bears on reputation, usefulness, success and happiness. It does not so often occur to our thought that a church may also be on trial. This happens, indeed, once in a while, ecclesiastically, when occasion calls for a review of church action against which complaint has been made, or when a question arises as to retaining a church in fellowship, which is accused of error in doctrine or practice. This is a rare event, however. Yet most surely a church is often on trial; may be said to be continually so. Its general character, and its particular acts are ever before the public for judgment. And the public is critical and intelligent, both in the religious and the irreligious divisions of it. There is a verdict rendered from the Christian, and another from the worldly point of view. It is a sad fact, however, that many churches seem to have more regard for the worldly than for the Christian judgment; at least, they order their arrangements with special reference to securing the favourable opinion of the worldly men in the congregation and in the community. And this indicates that there is a forgetfulness of the most important fact of all—that every church is on trial before Jesus Christ, who watches its acts and its omissions, and who sometimes removes the candle-stick out of its place, when unfaithfulness and indifference become characteristic.

There is a standard by which a church is tried; which is properly the ideal described in the New Testament. From its pages may be learned what a church means; what are its material, methods, object and spirit. To a realization of that ideal, in some good degree, a church will surely be held by those who have knowledge of its proceedings, and who have faith in the principles of the Christian religion. The true conception is, of a company of religious persons who, by united worship and effort, seek to promote their own progress in holy character, and to win others from sin. The aim is thus distinctly spiritual, and the methods and results are supposed to partake of the same nature. As a fact, not a few churches carry out this idea with general consistency; the departures being only such as might be expected from a membership but partly sanctified and not fully intelligent. They do a good work, and they are held in honour by all who have the interests of religion at heart. The verdict rendered by the community is that they are churches seriously aiming at their professed object—churches which are studying the Scriptures, cultivating piety, maintaining purity in the membership educating the children in right principles, helping the poor, reaching out in every direction after the sinful, and contributing generously to objects of benevolence. Such churches are the strength of Christianity, living evidences of its divine power and beauty.

But can it be denied that other churches make for themselves a very different character, and are known in their communities as representing quite different aims? Here is a church with which no one thinks of associating the distinctive idea above described. It represents, rather, the idea of wealth, gentility, social standing, fashion and art. It stands for elaborate architecture, for a costly quartette, for a high-priced organist, for a handsomely dressed audience, for a rhetorical minister, for the resort of polite society. Yonder, again, is a church which has won for itself a reputation as a popular lyceum. It has sensational preaching; it plans to attract a crowd; it is not very choice as to the entertainment provided; it excels in sociables, fairs, concerts, exhibitions, and other contrivances to raise money, and it is on the alert for almost everything but to save perishing souls and to promote spiritual religion.

When a case for discipline occurs, moreover, it is not always remembered that the church is as really on trial as the accused individual. The public watches to see if action will be taken in the case of a man of good social position, who has many personal friends in the church, and who is generally known to have been guilty of business frauds. Nobody doubts that a poor church member, caught in a theft, will be summarily dealt with, for the honour of religion. The real question is, whether an equal zeal for purity will be manifest in the other case; or whether the matter will be ignored, or privately settled by private acknowledgments and pecuniary arrangements, or skillfully managed on the trial, so as to avert serious damage. Ten years' preaching of the gospel from the pulpit will not compensate for the damage to religion which a church may cause by unfaithfulness in discipline; especially when the accused is an officer, or a prominent member. It is better than an individual should be tried, even with a most unfortunate result than that the church should be condemned, on *its* trial before public opinion. The church and the ministry are properly responsible at the bar of public opinion. Therefore Paul insisted that a bishop or pastor "must have a good report of them that are without." A church has committed to it the reputation and influence of Christ's cause in its own community, and one needs only to read the opening chapters of the Apocalypse, adressed to the seven leading churches of Asia, to see what importance Christ himself attaches to the results of the ecclesiastical trial which is thus continually in progress.—*Advance.*

A YOUNG PEOPLE'S MEETING.

A CONTRIBUTOR etches a meeting of this sort that may give useful hints for similar ones elsewhere:

"Young people's meetings Monday evening, all young folks heartily invited," was the Sabbath morning notice. We decided to go. It was only a country church with rarely more than a hundred in the Sunday audiences. We had heard the guns of the Old Veterans, and witnessed their "average prayer-meeting" performances. Now we should have a chance to witness the evolutions of the recruits.

We entered the plain but comfortable prayer-room a little early, and found the young pastor in waiting. We learned that his own hands had built the fire, lighted the lamps and rung the bell. "I prefer to do it and have things in readiness," said he. Soon there entered a sleigh-load of youth, cold, and yet buoyant after a three-mile ride.

The pastor had a hand-shake and welcoming word for each. In a few minutes thirty-two children and young people were thus welcomed. While they were gathering, the small organ and a dozen "Songs of the Sanctuary" were brought in from the audience room.

"We always sing awhile first," remarked the pastor, as he handed me a book. "It warms us up for more personal work, and we sing church music, because, you know, the youth must soon fill the places of their elders in the Sabbath services." He took a seat by my side, and answered my inquiring look by saying, as a young man previously appointed took the leader's chair:

"This is our drill-room and a part of the drill is for them to take turns in leading. It gives them responsibility and self-confidence, besides a feeling of property-right in the meeting."

The organist having taken her place, they sung a half dozen of those standard pieces, "Majestic Sweetness," "Cross and Crown," "Antioch," "Balerma" "Shining Shore," "Will you go," etc. Then our leader asked a young brother to pray. His prayer was unformulated, yet earnest and personal. After reading a chapter the leader gave a few thoughts upon the relation of past failures to new resolves, the value he found in impromptu prayer, and his experience that God prospered him most when he was most mindful of God. His words were evidently unstudied, and the exponents of his feelings. He urged each to take part in the meeting, thus witness for Jesus, and secure the needed Christian exercise.

After two verses of a familiar hymn begun impromp-

count of which he was to have been tried the day following his tragic death.

—Mr. A. P. Sreeneevassa, the Subordinate Judge of Madura, hanged himself on Monday night. The verdict returned at the inquest was, according to a telegram of the *Madras Mail*, "temporary insanity." It is said that Mr. Sreeneevassa had not been in very good health for some time past. He was an able, and hardworking officer, and the manner in which he discharged his functions on the bench was illustrated in the late Madura *cause celebre* of Mutukistna v. Goldingham in which he had to sit as Judge over his own immediate superior. Mr. Sreeneevassa was a convert to Christianity.

—The *Bombay Gazette* hears that about Rs. 20,000 has been subscribed to the European Hospital Endowment Fund.

—*Indian Statesman*: "Before this can appear in print at least fifty men belonging to the Locomotive Department of the E. I. Railway will either be on their way to swell the ranks of the unemployed, or will be making their sad preparations. Nine-tenths of these will be perfectly destitute before this month is out: some with wives and children, to my certain knowledge must be in this condition from the day they are driven from their railway homes."

Dismissal in India is a very different thing from what it is at home. It certainly seems unjust.

—Mr. Ruskin writes in *Fors Clavigera* of last month:—"It has been a prevalent notion in the minds of well-disposed persons that if they acted according to their own conscience, they must, therefore, be doing right. But they assume, in feeling or asserting this, either that there is no Law of God, or that it cannot be known; but only felt, or conjectured. 'I must do what I think right.' How often is this sentence uttered and acted on—bravely—nobly—innocently; but always, because of its egotism, erringly. You must not do what you think right, but, whether you or anybody think, or don't think it, what *is* right. 'I must act according to the dictates of my own conscience.' By no means, my conscientious friend, unless you are quite sure that yours is not the conscience of an ass. 'I am doing my best—what can man do more?' You might be doing much less, and yet much better—perhaps you are doing your best in producing, or doing, an eternally bad thing. All these three sayings, and the convictions they express, are wise only in the mouths and minds of wise men; they are deadly, and all the deadlier because bearing an image and superscription of virtue, in the mouths and minds of fools. 'But there is every gradation, surely, between wisdom and folly.' No. The fool, whatever his wit, is the man who doesn't know his own master, who has said in his heart—there is no God—no law. The wise man knows his master."

—The *Lucknow Witness* has gleaned from the Reports of 18 different missionary societies the following table of adult baptisms in India in 1874:

Indian Home Mission to the Santhals,	...	1,650
S. P. G. Mission in Chota Nagpore,	...	1,500
Church Mission in South India, ...	...	739
American Methodists in North India,	...	250
London Mission in South India, ...	...	200
American Madura Mission,... ...	...	182
American Marathi Mission,... ...	...	126
Orissa Baptist Mission, ...	...	93
Basel Evangelical Mission, ...	...	84
Delhi Baptist Mission, ...	...	62
8 Other Missions, ...	...	143
Total, from 18 Missions,	...	5,029

To obtain the net numerical increase it would be necessary to deduct from these figures the losses sustained by the churches in 1874. The *Witness* believes that not far from 10,000 were brought into the Christian fold, in India (including Burmah and Ceylon) last year.

—A Home paper, dissected by the *Lucknow Witness*: "A column is devoted to Dr. Kenealy, two columns to "Criminal Occurrences," including such choice items of news as, a case of cat-stealing, a cock-fight, an elopement, etc. Then the reports of the divorce courts, the sickness of a race-horse, the death of a jockey, the stupendous fact that a drunken Irishman had been arrested in Plymouth or a German detected in a small fraud in Liverpool. All these things are carefully printed and sent out to India by publishers, who cannot find room for the most brief account of Mr. Moody's movements. It will, of course, be said that many readers do not wish to see religious news in the papers, but it is sufficient to reply that there are other readers who are not interested in stolen cats or cock-fights. The insertion of all these trashy items is anything but a high tribute of respect for the taste of the readers of these papers."

—Same: "Go into the Government Zillah School at the annual distribution of prizes, and take up the books about to be given—poorly-bound, gilt-edged, flashy editions of Byron, Scott, Milton, Shakespeare, or Macaulay—mere trash so far as the average boy is concerned. Give him in the stead of these blue and gold volumes, a book which he can read and explain to his parents and the pandit, and which will stir up the sluggish life within him and his companions as well, and mark the result. Both in England and America the best writers are writing and the richest publishers publishing dozens of bright, cheerful books for the young. Why not have something of the kind in India?"

—Special evangelistic services are being held in Calcutta, at the present time.

Tuesday, July 13.

—*Bombay Gazette*; Kurrachee, 12: "Colonel Widdicombe, who resigned his appointment as Judge here two days ago from ill health, has just committed suicide. Subedar-Major Doorga Pursad, of Jacob's Rifles, has been shot by a private on parade. Both these officers were formerly in the 7th Regiment together."

—Allahabad: "It is contemplated immediately to connect the Kangra Valley with the general telegraph system. This will serve the military stationed at Dhurumsala, Dalhousie and Fort Kangra and the large tea planting interets in the Valley."

—There is a soldier in the 51st at Fyzabad on whom the bite of a snake is said to have no effect whatever. He has found out a herb which, on being applied immediately, counteracts the poison. He will for no consideration, however, part with his secret.

—Nine of the eighteen prisoners who were sentenced to death for taking part in the prison mutiny of February last at Singapore have been executed. The sentences of the other nine were commuted by H. E. Sir William Jervois to imprisonment for life.

—Letter from *Foochow* in a Shanghai paper: "We arrived in due time on Tuesday morning, to find the Pagoda Anchorage Custom house in a state of siege. It appears that when the *Quantung* was here some weeks ago, one of the Customs officers, Mr. Le Bretton, seized about $1,800 worth of smuggled opium. The smugglers swore vengeance, and when the *Douglas* arrived last Thursday, Mr. Blacklock was put on board to keep watch, with instructions to allow no boats to come alongside during the night. About one in the morning, two or three snake-boats went alongside the *Douglas*, and were ordered by Mr. Blacklock to keep away. They refused to do so, and he went to get his revolver. He fired one chamber over the heads of those in the boats, when the fire was instantly returned. He fired three other chambers killing one man and wounding another. The engineer of the *Douglas* came out to see what the firing was about, and was just in time to see Blacklock fall stone dead, shot through the heart. Captain Burnie, the chief mate, and the engineer then became alarmed for the safety of the ship, and went for their fire-arms, with which they fired right into the crews of the boats, killing some and wounding others. The boats then went away, and the men landed to attack the Custom-house, but a body of natives led by Europeans repulsed them. At the present moment, the Custom-house is guarded by several hundred men, all in a state of excitement. The smugglers have offered $600 for Le Bretton's head, $400 for that of a friend of his, and $5,000 for Captain Bisbee's, the harbour-master."

—A Brahmin has been sentenced at Poona to 7 years' transportation for attempting to murder a Hindoo woman.

—The following is an extract from the log of the Arab ship *Humayun Shah*, which professes to give an authentic account of the occurrences which took place on board during the recent cyclone:—"The sky was overcast. The barometer fell at 10 o'clock. We took in more sails. After midnight clouds appeared in the Matla-uttir. The sails were up on the hind (mizzen) mast. We turned the ship towards N. The forecastle was pointed towards the Jah. *At 2 o'clock a. m., we saw the devil on the yards of the middle mast:* clouds came one after the other; the wind was strong; we took down more sails; only the lower sails remained. The vessel could not bear the sails on account of the wind. The waves rose high. *At 3 o'clock a. m. the devil left the yard of the mast.* We commenced saying prayers till the morning." The rest of the log consists of a detailed description of the misfortunes which happened to the ship, largely interspersed with pious ejaculations and the record of frequent prayers. The concluding statement was this—"A ship of three masts approached us. We called out, but they did not answer. . . We do not know whether this is a human ship or a ship of 'gins'. . . We escaped and thanked God."

What they saw on the mast was probably a ball of fire, of electric origin.

—The *Deccan Herald* thus concludes a notice of a Lecture by Sir Henry Maine, at Cambridge: "Sir Henry Maine did not require to come to India in order to find out what the state of primitive society was. He could have found it out in his Bible where Abraham, Isaac, and Jacob had large communities co-owners of property under them, with the patriarchs as the recognised head of each community. The members of these communities had no individual rights and interests. There is nothing, save the system of caste (and that is hardly so clearly defined now as it was in former time) which distinguishes India from the people of ancient times. Neither do we require to go to Greece as the only nation to whom "It was given to create the principle of progress." The movement upwards was of older date than either Greece or Rome; it was given to him who by "building an Ark for the saving of his house" became heir of the righteousness which is by faith, God not being ashamed to be called his God because he had prepared for him a city. It is strange that men so ignore the simple story of this Book, and show their utter ignorance by the surprise they evince in finding the old arrangements recorded in it appearing in the discoveries of modern times."

—The following notice appears in the *Dnyanodaya*: "In October 1873, the American Mission offered two prizes, of one hundred and twenty-five and seventy-five Rupees respectively, for the best and the next best Marathi books prepared by Native Christians. And at the same time, the same Mission had the privilege of offering two other prizes in behalf of Major Thomas Candy and Captain G. A. Jacob, each of one hundred Rupees, for works in the Marathi language, without restriction as to the nationality or residence of the author.

Captain G. A. Jacob and Mr. Krishna Shastri Chiplunkar were asked to act with Rev. S. B. Fairbank as a committee to decide on the relative value of the manuscripts that might be sent in, and kindly consented to do so.

In accordance with a notification made in the *Dnyanodaya*, *Satyadipika* and *Gospeller*, twelve manuscripts were received in December 1874, that were offered in competition for the abovementioned prizes."

The committee of award has carefully examined these manuscripts, and has decided that the First Mission Prize be awarded to Mr. Tukaram Nathoji, of Satara, for his work entitled "The Family Friend."

That the Second Mission Prize be awarded to Rev. R. V. Modak of Ahmadnagar, for a volume of Thirteen Sermons.

That the Major Candy Prize be awarded to Mr. Ananda Marawatiraw Sangale, for "Lessons from the Ant," &c.

And that the Captain Jacob Prize be awarded to Mr. Daulat Marawatiraw Sangale, for "Religion [illegible] Rubies Compared," &c.

The first two are original works. The last two are translations. The committee think that all are worthy of publication, though some revision will be required to prepare them for it.

—Same: Dr. Balfour, Surgeon General, Indian Medical Department, has issued the following instructions for the use of Gurjun and Chulmoogra Oils in the treatment of Leprosy:—

Gurjun Oil.

For internal use.—Mix well together equal parts of oil and lime water. Dose for an adult a desert spoonful three times a day.

For external use.—One part of oil to three parts of lime water stirred, to be well rubbed on all parts of the body for two hours, morning and evening. Half a cocoanut full of this will suffice for a day.

Bath.—A bath at noon every day, of either cool or tepid water, is necessary. Dry earth and oil, or soap, may be used to clean the skin.

Diet.—No restrictions, liberal as possible.

Chulmoogra Oil.

For internal use.—Ten drops in a wine glass of milk twice or thrice a day.

For external use.—Mix well together one part of oil to sixteen parts of cocoanut oil; two or three table spoonfuls to be rubbed in for two hours morning and evening.

Bath.—Bath daily as above.

Diet.—No restrictions, liberal as possible.

—"Sorrowful" laments in the *Rock* the progress of Ritualism at Hastings, as indicated in the new Roman Masshouse (Christ Church) there, and rejoices that the Bishop has refused to consecrate it. The editor, in a foot note, says he is glad to hear Bishop Durnford draws the line *somewhere*, but asks wherein

is Christ Church, Hastings, worse than St. Martin's, Brighton.—Another correspondent calls attention to the fact that it has been the practice at the festival of parochial choirs at Chichester to have a band stationed inside the west door of the Cathedral to play, with the organ, as the procession entered the church. The editor adds: "It would appear that military music is rapidly coming into vogue as an important element in Ritualistic worship, and this not only in cathedrals but in other churches also. In St. Martin's Brighton, a military minstrel-gallery is already provided. The Duke of Cambridge ought to put a stop to all this."

Wednesday, July 14.

—We acknowledge with thanks receipt of the July number of the *Indian Traveller's Guide*, published at the *Bombay Gazette* Office.

—The G. I. P. Railway communication with Jubulpoor is now restored.

—Rs. 915 has been subscribed for the widow and children of Mr. Williamson, chief officer of the Str. *Rozario*, killed June 1st.

—*Times of India*; Simla: "A *Government Gazette* Extraordinary issued this evening gives an account of Sir Douglas Forsyth's mission and the text of the treaty. A British officer will demarcate the Karenne boundary on the opening of the travelling season. A further communication has been made to the King as to the passage of British Troops as escort to a fresh mission to China."

—*Overland Mail*, June 25: The House of Commons has accepted the Agricultural Holdings measure; it has been amended by the Government since it left the Upper House.

Progress has been made with the Merchant Shipping Act Amendment Bill.

The repeal of the Contagious Diseases Acts has been considered, and dismissed by the House of Commons by 308 votes to 126.

Three Bedford gentlemen have been committed for trial for manslaughter in connection with the death of a passenger by a Pullman's car train.

There have been several more arrests this week for cock-fighting.

The *Pandora* has left for the Arctic regions upon a further Franklin search. Lady Franklin is seriously ill.

Amongst the deaths recorded this week are:—Major-Gen E. A. G. Muller, 1st Royals; Major-Gen. J. H. Stewart, late 81st Regt.; Major-Gen. A. N. Maclean, Bombay Army; Col. W. C. Ormsby, Bengal Retired; Lieut. Col. F. Atcherley, late 30th Regt.; Rev. M. W. W. James, M.A., late H.E.I.C.S.; Mr. A. Milner, late 18th Madras N.I.; Viscount Molesworth; and Sir L. H. D. Campbell.

The service of Messrs. Moody and Sankey at Eton began with the hymn "Tell me the old story," which was succeeded by "Rock of Ages," and two or three other hymns, sung by Mr. Sankey, joined by those present, with considerable effect. By this time the number of the boys from Eton in attendance had increased to between 150 and 200, while the remainder of the audience could not have amounted to less than between 300 and 400, including the Earl of Cavan, Lord Wriothesley Russell, Mr. Graham, and Messrs. Walley, Dod, Durnford, Marindin, and Stone, masters of the college. Soon after four o'clock, the Old Hundredth Psalm having been sung and an opening prayer offered up by the Earl of Cavan, Mr. Sankey gave the 43rd hymn, commencing "It was ninety and nine that safely lay."

Mr. Moody then, standing upon a chair under the shade of a large chestnut tree, and immediately surrounded by attentive groups of Eton boys, delivered a long address, in which he dwelt with his usual earnestness on the value of the Gospel, which, he said, had removed from his path the betterest enemies with which he had ever had to contend—the fear of death, judgment, sin—and which he urged his audience to accept as containing the best tidings which had ever been conveyed to man. Some twenty years ago he had himself been saved by receiving the Word of God, and he hoped all those whom he addressed would devote their best efforts to seeking salvation, which to those who sought it was as free a gift of the Almighty as the air they breathed. Mr. Moody departed little, if at all, in his discourse from the line of argument, exhortation, and homely illustrations with which many of our readers are already familiar. There was nothing in his remarks which had special reference to the youths about him beyond the expression of a hope that, as many of them might occupy in the future high positions in the State, they should do their utmost, by the early cultivation of Christian virtue, to qualify themselves to fill those positions worthily, and to merit the glorious hereafter which was promised to all those who conformed to the will of God. Let them make up their minds that beautiful afternoon to become reconciled to Him, if they were not so already, and from that moment they would become the heirs of eternal life. He did not know that he should see them again on the shores of time, but if they acted in accordance with the teaching of the Gospel they would all meet where there would be no partings.

Mr. Moody announced in the course of his remarks that he had a few minutes before he commenced received a telegram stating that several of the members of the governing body of Eton College had met in London that morning, and had supported the head master in removing all obstacles out of the way of the service. It only remains to add (says the *Times* reporter), that no speaker could desire to have a more attentive audience than Mr. Moody had; that no meeting could have been more orderly than that which he addressed in the garden at Windsor; and that it is impossible to see how, if what fell from him has failed to make any lasting impression on his youthful hearers, it can have had the effect of doing them the slightest harm.

—*Friend of India*: "M. Fortin-Hermann has presented a very curious model of his locomotive to the Academy of Sciences, who will examine and report on the invention. The locomotive has no wheels, but legs; it does not roll, but walks, it can run, and even gallop: at present it can only travel at the rate of six miles per hour; it weighs 3 tons, and has three pairs of legs. The legs are pressed on the ground by steam, and connecting rods communicate the longitudinal motion. The feet have Indian rubber soles."

"M. Campana, through Claude Bernard, has communicated his important paper on the respiration of birds, and concludes, what Mr. Darwin will not like to learn, that there exists neither unity of composition, nor possibility of common origin, in geological times, between mammalia and reptiles on the one hand, and birds on the other."

"The religious riots in Belgium continue and are waxing fiercer, and apparently every important town in the country is hot with the fury of the rival parties—the Jesuits and the Liberals. Every town that possesses an Athenæum, or Government school, is pretty sure to have also a Jesuit college. And though the Athenæum professes the Catholic religion which is the religion of Belgium, there is deadly feud between the two."

Thursday, July 15.

—The Home correspondent of the *Times of India* gives this account of the assault committed by Col. V. Baker on a Miss Dickenson, in a railway train. Col. Baker is brother of Sir Samuel Baker. "The lady is 21 years of age, extremely pretty and ladylike, and is well connected, one of her brothers being a Captain in the Royal Engineers, and another a physician, whilst other members of her family are practising at the Chancery Bar. It is satisfactory then to know that her character is in safe keeping, and that she will have the best counsel and advice in the awkward and delicate circumstances in which she finds herself placed. The facts of the case as known to the public are simply and briefly these: that Miss Dickenson, being alone in a railway carriage with Colonel Valentine Baker, they entered into conversation upon ordinary topics,—the weather, the scenery, the London theatres, and other subjects—and that after some time he changed the character and tenor of his discourse, and made certain advances to her, which she rejected. He then proceeded to take liberties with her, which she repulsed, and, as he proceeded to use force, she resisted him, and tried to ring the alarm bell, which, as is not unusual, would not act. She then endeavoured to break the window of the carriage, failing which she succeeded in opening it, caught hold of the handle of the door, opened it, and got on to the outside step, on which she travelled for five miles, holding on to the door and Colonel Valentine Baker's arm, before the train was was stopped."

The conduct of the lady was in the highest degree admirable.

—The Str. *Peshawar* with English mails left Aden for Bombay Wednesday, a little after mid-day.

—A Sergeant of the 11th Hussars, named Walters, is reported by the *Mofussilite* to have shot himself in his quarters on the 4th instant. He was to have been tried on the following day on some charges connected with pecuniary affairs.

—Mr. H. P. St. G. Tucker, late a member of the Bombay Government has written a letter to the *Pall mall Gazette*, in which he says; "To any one who has carefully perused the five blue-books on Baroda affairs, which have now been laid before Parliament, it will be patent that to Colonel Phayre and the Bombay Government the credit belongs of having from the beginning appreciated the true character of the misrule at Baroda, and of having taken the broad views of the responsibility of the Paramount Power under such circumstances, and of its duty to the subjects of Protected States, which have now been authoritively promulgated by the Secretary of State for India, but which were not adopted without hasitation and much preliminary vacillation by the Government of India.

"It was not the Bombay Government who refused to probe to its lowest depth the foul ulcer in the condition of the Baroda State which had been revealed by the penetration, singleness of purpose, and moral courage of Colonel Phayre; nor was it the local Government who feared to extend investigation to the worst crimes alleged to have been committed by a Tyrant who has been shown to have combined in his single person all the vices and inhumanity which have been attributed to the worst of the Roman Emperors, and of whose thorough and incurable depravity therecan now be no doubt whatever."

—The *Indian Mirror* of Sunday last contains an article on "the prayer that inebriates" and recommends a perpetual state of intoxication in the following strange language:—"But if our hymns, prayers adoration and meditation be lively and strong, we shall remain for days together in a state of holy and unspeakably delightful intoxication, and our hearts will prove mighty enough to resist the seductions of the most fascinating forms of voice. We must not therefore be content to go through the appointed course of daily devotion. We must infuse into it such life and vigor as to make it lasting in its influences upon our character. Having drunk largely the contents of the first cup of prayer and communion, let us wait reverently and patiently for another cup, and then another and another till we feel thoroughly intoxicated with the heavenly nectar."

—Dublin has been the scene of a tremendous conflagration. A brewery containing 5,000 casks of whisky caught fire on Friday night, and sending the sparks hither and thither soon enveloped fifty houses in its flames. The boiling spirit, 25 above proof, ran down the street and was gulped down by wild Irish men who afterwards paid dearly for their bibulous folly. In the end the disaster was stopped, but not until a hundred and fifty thousand pounds worth of property had been destroyed and several lives had been lost. The cause of the fire has not been ascertained; but amongst its results are the deaths of several persons who drank the boiling spirit as it ran down the gutters of Dublin.

—The first newspaper in Madagascar has just made its appearance.

—A terrible disaster occurred on the Tagus on the afternon of the 26th May. A party of about 100 holiday-seekers was proceeding down the river in a large lighter, in order to be present the next day in Lisbon at the procession of Corpus Christi, when a sudden squall caught the large sail of the lighter, and she instantly upset. About 60 persons, men, women, and children, perished.

—Under the head of Victoria Theatre, the *Christian* says: "The work is going on here steadily, and with most encouraging results, under the direction of Major Cole, of Chicago. In consequence of the opening of Camberwell-green Hall, the choir and most of the workers who had previously supported him were withdrawn to the new sphere of labour; but Major Cole sees in this fact only an additional reason for more energetic effort on his own part, and more complete trust in God, who can work by many or by few. The service on Sunday evening last was the most largely attended of any, and many tokens of the Divine presence and power were vouchsafed. At the close of the general meeting the stage was filled with inquires and workers, and several very hopeful conversions resulted."

Friday, July 16.

—A public meeting to make arrangements for the reception of H. R. H. the Prince of Wales, is to be held on the 28th instant in the Town Hall of Bombay.

—*Times of India*: "According to Mr. Brassey, the son of the eminent Railway contractor, the Civil List of the Sultan of Turkey is ordinarily about £1,200,000; but by various means and more or less arbitrary grants it is raised to £2,000,000. The Sultan, who can of course find no equal in his own realms with whom he could sit down to dinner, has placed before him every day ninety four dishes, from which to select what he may please to eat. His Majesty has 700 wives, and 350 eunuchs to guard and attend upon them. For their support "40,000 oxen are slaughtered annually; and 200 sheep, 100 lambs or goats, 10 calves, two hundred hens, 200 pairs of pullets, 100 pairs of pigeons, and 50 green gees," are daily furnished to the Controller of the Household by the contractor."

To complete the picture, a statement of the Porte's indebtedness should be added.

—We are told in the same that Mr. John Wykes, P.

the judgments of God or the words of Christ.—In the Apocalypse (ch. ix.) we have an account of the judgment of God executed on oriental Christendom by the Saracens and Turks; and we have the sad record: "The rest of the men which were not killed by these plagues, yet repented not of the work of their hands, that they should not worship devils *(ta daimonia)* and idols of gold and silver and brass and stone and wood." And almost the last words of Scripture (Rev. xxii. 18, 19) are a denunciation of the judgments of God against those who add to or take away from the words of revelation.

We have received the following letter from the Rev. Baba Padamanjee, Editor of the *Sutya Dipika*:—

I was surprised to see no allusion made by you to the Boarding School affair in your issue of last Saturday. You have allowed a brother christian and a brother editor to be branded as a liar, in the columns of your Christian paper, and not given him an opportunity to clear himself of the basest of all charges. In this you are merely pleasing yourself and perhaps pleasing man but not the Lord.

If we have done any injustice to Mr. Baba Padamanjee, it has been through inadvertence and we regret it very much. We supposed from the way in which we had spoken about the matters in dispute that we had made it evident that we were very far from sharing the opinion that there was any thing of the nature of wilful misrepresentation in the article of the *S. D.* We hasten to express our belief that the article was written in good faith. It is a fact that a good many who have been inmates of the Institution have died in early life, of consumption; and this fact would justify enquiry into the way in which the institution is carried on. We, for our own part, cannot doubt that they who have the charge of it, have the interests of all the children very much at heart. Dr. Macdonald visits the institution regularly, and if there were any thing amiss in the dieting of the children, we cannot doubt that he would bring it to the notice of those concerned. It is thought by some of our Native brethren, that the food is not of the sort to which the children were accustomed before entering the school; it is too European. This is not a point likely to escape the attention of Dr. Macdonald.

The following quarterly report of a Tamil local preacher of the M. E. Church of Madras, has been sent us:—

I take the pleasure of submitting this my quarterly report for the information of our people. As concerning my soul, I am thankful to the Lord that I can say that I am "safe in the arms of Jesus," and daily growing in grace and His knowledge, continually feeding on the Bread of Life, Jesus, who is the life and the resurrection of my soul, in whom I live and move and have my being. I therefore live no longer to myself but to Him who died and rose again for my justification. Regarding my work I have to say that I am daily in the morning in the Poodoopett school where the work is prospering steadily. I have preached Jesus to about ten thousand heathen in the ninety audiences to which I have spoken in the streets, besides meetings in the pandals and prayer meetings in which we have used Tamil and English. For the past quarter I have also to record the conversion of one heathen, one Romanist and one nominal christian, who were added to my Tamil band which consists of eight members and two candidates for baptism. One of the members of my band will be received into full church membership to-night. Praise the Lord for this. Of the work among the Natives I must say that it is in all very encouraging. The heathen now begin to listen with attention and anxiety to know the truth as it is in Jesus. Some of the heathen are in fact before us on the spot to hear us. But at times we are treated very badly, which treatment, thank God, only tends to the strengthening of our faith because our Lord has forewarned us of this. I can assure you, my dear brother, that my heart and soul are in this work. I carry a burden upon my soul always, seen only by the Lord, and that is, *the Salvation of my country*. Sometimes I am lost in sorrow and grief owing to the hardness of their hearts; and when I go to the Lord, He comforts me with these words, "They that sow in tears shall reap in joy." I often wish myself accursed for the sake of my countrymen, as Paul of old; and out of the sorrow of my heart I cry to the Lord, "Oh Lord how long;" hasten the time when the heathen will flock as doves to the window." Oh dear brothers and sisters, join with me in crying to God for the conversion of the heathen around us. Oh, do pray earnestly and without ceasing, so that in the next quarter we may have to thank the Lord for greater blessings.

The Bombay Guardian.

SATURDAY, JULY 17, 1875.

MODERN CHARITY.

Men are very willing to be charitable, if only they are allowed to set up their own standard of charity. Before we came to the knowledge of the Bible as God's word, we had abundance of what the world calls charity; we did not believe in future punishment and we never spoke of any class of persons as exposed to the wrath of God. When our eyes were opened to see that the Bible was God's book, we found out that charity consisted not in thinking well of people, but in doing them good; and in order to do them good it was necessary to know the facts concerning them. Charity, as described by St. Paul, rejoices not in iniquity but in the truth. There can be no more impossible alliance than charity and falsehood. The Lord Jesus is the Light of the world, and says to his disciples, Ye are the light of the world, and their vocation is to give men truth. Knowing how unpalatable this is to them, he says, Ye shall be hated of all men for my name's sake. The first grand law of society, as now constituted, seems to be this: You shall not say any thing to interfere with the self-complacency of another. The law of God is: "If thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul." So that if God has shown us any thing that displeases him in others, we are bound to let them know it. The Lord Jesus, in the epistles to the seven churches, discerns the rising forms of evil, and commends those churches that take their stand against them: "I know thy works and thy patience and how thou canst not bear them that are evil, and hast tried them who say they are apostles and are not but are liars." After finding fault with the Ephesian church, he acknowledges this good thing, "This thou hast, that thou hatest the deeds of the Nicolaitanes which I also hate." To Pergamos: "Thou hast also them that hold the doctrine of the Nicolaitanes which thing I hate." To his disciples he repeatedly said. Beware ye of the leaven of the Pharisees, that is hypocrisy.

Tacitus speaks of Christians of the first century as the enemies of mankind, because they protested against all the religions of the world. Roman charity would have placed Jesus in the Pantheon, among all other reputed divinities.

Men are very ready to receive instruction regarding the faults of others, and if need be to hate them. In the same chapter in which the obligation is laid on Christians to try the ways and works of teachers and ascertain their true character, we have these words of Christ: "Hypocrite, first cast out the beam out of thine own eye, and then shall thou see clearly to cast out the mote that is in thy brother's eye." We are not dispensed from the obligation to cast out the mote from our brother's eye, but how can we do it unless we see clearly? We must first receive the testimony of the Book concerning ourselves. Therefore every true disciple of Jesus bares his bosom and his life to that testimony; does not refuse any of the condemnation poured upon him; abandons all idea of his own goodness; yields himself entirely to Christ, and to the guidance of the Spirit. He sees clearly his own unworthiness; deeply feels that he is not better than others; but he also realizes that holiness becometh the house of God. Conscious that his supreme desire is to do the will of God, he does not hesitate to speak to his brother about the mote or the beam that is in his eye; not censoriously, but with loving faithfulness.

Hypocrisy is not confined to the church. There is a great deal of it in men who do not profess to be religious. There are a great many secular papers that say to the religious world, Let me pull out the mote (want of charity, it may be) out of thine eye, while the beam (rejection of God's truth) is in their own eye.

A great deal of the "No Popery" excitement of former years, was of this character. Men who were called Protestants denounced in scornful terms those who were carried away by Romish superstition, while their hearts were quite unaffected by the truths in which they professed to glory. Between a merely nominal Protestant and a Roman Catholic, we know no difference except that the former has more to answer for.

Since the days when Scott's Novels first made their appearance, there has been a more and more marked tendency to avoid noticing the errors of Romanism, and any one who does it on Scriptural grounds is charged with illiberality and narrow-mindedness. The effect of this has been most favourable to the development and spread of Romanism in England, and the growth of Ritualism may also be ascribed to it. Many ministers of the Gospel have been intimidated by the threatened stigma from bearing their testimony against this most unscriptural form of Christianity. One of the most remarkable facts of our day, is the growth of Romanism and Ritualism in England, while in Romish countries the influence of Popery is rapidly diminishing. It is owing in the main to the neglect of protestation, on the part of those whom God had authorized to protest.

If we speak of the worship rendered by Romanists to crosses, pictures, and the wafer as idolatry, this is put down to rancour, *odium theologicum* and bigotry. Yet with what face can we tell the Natives of this country that God prohibits their bowing down to images, if we are silent regarding the violation of this commandment by Roman Catholics? In talking to the Natives we have constantly been met with this reply: "Your own people do it." The Spirit of God is the Spirit of truth; hypocrisy is most abhorrent to Him; and we cannot expect him to bless our testimony among the heathen, if we neglect to bear this testimony among those that are called Christian.

FRIENDLY WORDS TO ROMANISTS.

The Roman Catholic Bishop of Bombay, more offended by the way in which the Rev. Luke Rivington has spoken of the Church of Rome, than conciliated by the Ritualistic imitations of Rome, has challenged Mr. Rivington to make good the following assertions in a public discussion:

1.—The Catholic doctrine of transubstantiation is a falsehood.

2.—The Catholic doctrine about the veneration of the Blessed Virgin Mary is a falsehood.

3.—The Catholic Eucharist is mutilated.

4.—The whole Catholic system of Indulgences is a falsehood.

5.—The whole modern system of the Church of Rome is impregnated with falsehood.

6.—The whole system of jurisdiction in the Church of Rome is a great falsehood, and no falsehood could be greater.

Bishop Meurin says:

"The doctrine of our holy Church is like a magnificent temple built on the foundation of *divine authority*, in the most perfect and harmonious proportions, her dogmas, like those which you attack, are all equally valuable and necessary stones, well shaped, highly polished, firmly cemented together, supporting one another and all resting on their unshakeable foundation. And the Holy Ghost abides in this temple, enlightening it and preserving it from all dangers and decay. The Protestant systems, all and each of them, from the oldest of Luther to the youngest of the Ritualists, are only more or less deficient imitations of the Catholic fabric. They all are built, not upon the rocky foundation of divine authority laid by the Saviour of mankind, but on the quicksand of man's *private judgment*. Their stones are not fitting well together; they are shaped and hewn after the peculiar whims of the individual founders of each sect. How many such buildings have not sprung up around the Holy Catholic Church, and have already disappeared, blown down by the slightest wind of adversity! And all of those that are seen still standing are shaky and tottering."

Bishop Meurin seems really to believe that there is nothing shaky or tottering about the system of which Pius ix. is the infallible head. He has a singular way of reading facts. But if no appeal lies to *private judgment*, why propose a public discussion? why bring forward arguments? Mr. Rivington has declined the challenge to a public disputation; but if he were to accept it, would not the Bishop's aim be to convince Mr. Rivington or somebody else that the Church of Rome is the true church? how could he possibly do it without

asking the opposing party to consider the evidence in the case, and what were this but an appeal to private judgment? I wish to know which is the true church; I am ready to enter the church of Rome, and lay down my liberty and power of judgment at the feet of the priest; only I need first to know that this is the command of God; evidence on this point must be submitted, and in the nature of things I have to consider this evidence, compare it with the evidence of other systems, and decide accordingly. Now what nonsense to bid me repudiate man's judgment. God says: Prove all things, hold fast that which is good. Christ says, If I do not the works of Him that sent me, believe me not. We fully receive the teaching of Scripture as to the obliquity of man's judgment; "men love darkness rather than light:" but every true seeker has the promise of wisdom from on high to enable him to find the truth. No man can possibly become a Christian without an exercise of judgment. The Spirit of God is given to convince men of sin, of righteousness and of judgment to come; to take away their own ideas on these subject and give them those of God; a process that supposes individual enquiry, comparison and judgment. If no right of private judgment belongs to the English-speaking community of Bombay, then Bishop Meurin's proposal of a public discussion is singularly irrelevant.

Does Rome take away from all the laity within her pale, the right of private judgment? the right of 'proving all things'? the liberty of enquiry? Does she invest her priesthood with such absolute control of the freedom that God bestows on men, that it becomes a sin to entertain any opinion not sanctioned by the priest, or even to enquire into the reasonableness of this opinion? If this is the case (and it certainly is) then the result must necessarily be mental bondage of the saddest type for the masses.

"The truth shall make you free" says the Lord Jesus. "My words they are spirit and they are life." "My words shall judge men at the last day." "To the poor the Gospel is preached." The Gospel is given for the enfranchisement of men. We do not mean that men are free to think as they like, but they are free to enquire as to the authority of any thing purporting to be from God. The church of Rome claims to be the church of Christ, and as such entitled to the absolute obedience of all men. She is under the necessity of proving her claim, and to do this she is obliged to refer to Scripture. So the appeal must after all be to the word of God. She is obliged therefore to concede to men the use of the Bible until they have entered her pale; but after that they must be content to let the priest keep for them the words of eternal life.

We ask for the Roman Catholic laity of Bombay the privilege of reading God's word and of testing all other teaching by it. We do so because God himself bestows it on them, and no man has any right to take it from them. For it is written, "They shall all be taught of God." And we ask their kind attention to the following consideration.

Jesus Christ was 33 years in the world, and spent $3\frac{1}{2}$ years in public teaching. At the very beginning of his ministry, speaking in the synagogue at Nazareth, he read from Isaiah the prophecy concerning himself: "The Spirit of the Lord is upon me because he hath anointed me to preach the Gospel TO THE POOR." When John sent from prison to know if Jesus was the Messiah, Christ told John's disciples to go and tell their master about his miracles and to say that the Gospel was preached TO THE POOR. Instead of confining his attention to priests and levites, scribes and lawyers and rulers of synagogues, he went about the cities and villages, speaking generally in the open air, in thoroughfares, by the seashore, on the mountain side, and addressing indiscriminately all that were willing to hear him. His audiences were composed of fishermen, farmers, labourers, soldiers, trades-people, tax-gatherers. He recognized the right of every body and any body, of whatever rank, class or sex to hear his discourses. He welcomed the most ignorant. When about to ascend up to heaven, he told his disciples to go into all the world and preach all that he had told them, to every body. Have you not then the clearest possible right to know all the words of Jesus? Has any one the right to step in between you and those words, and command you to receive them in the sense that he is pleased to put upon them? Surely not. You will find in the sermon on the Mount (addressed to all the people) some mention made of false teachers, and the disciple is taught that it is his business to detect them, and is shown how he may do it. "By their fruits ye shall know them." This shows that the disciple must be in possession of God's word, and must be guided by it; and he is under responsibility to try by means of it, those who profess to be teachers. The Apostle John is his epistle general says to the Christians of his day: "Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world."

PAUL, THE CHRISTIAN'S PATTERN.

XVIII.

THERE is another incident related of Paul about the blamelessness of which some may entertain doubts. It is found in Acts xxiii. 1-5. Paul was brought before the Sanhedrim by the authorities, in consequence of the tumult that had taken place in Jerusalem near the temple. The fortress of Antonia overlooking the temple and connected with it by a flight of steps, was garrisoned by Roman troops. The commanding officer had snatched Paul from the hands of the people when they were about to kill him; but failing to understand what the particular crime was that had evoked such indignation, he convened the Sanhedrim and placed Paul before them. Paul began by saying, "Men and brethren, I have lived in all good conscience before God until this day." He pleads not guilty. He asserts his innocence; declares that he has been conscientiously serving God all along. This was more than the high-priest Ananias could bear. He looked upon Paul as chief among sinners. It was bad enough for a man to be a Christian; but to go about the world breaking down the middle wall of partition between Jews and Gentiles by offering salvation without circumcision, was a height of iniquity perfectly appalling to the mind of this ecclesiastical dignitary. So he commands those who are standing beside Paul to smite him on the face. Since that day a great many Christians have placed before judges of the Ananian type; men that looked upon an assertion of innocence as an outrage to be immediately resented. How does Paul take it:

"Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? They that stood by, said Revilest thou God's high-priest? Then said Paul, I wish not, brethren, that he was the high-priest: for it is written, Thou shalt not speak evil of the rules of thy people."

The question is, Did Paul show a becoming meekness in replying as he did? Do not his words denote that he was carried away by an angry impulse? Should he not have quietly submitted to the injustice? Is he not after all a man of like passions with ourselves?

We remark that Christian meekness does not take away from us the right of vindicating ourselves, or of protesting against any injustice that may be done to us. When our Lord was in the hands of his enemies, and was smitten on the face, he said, "If I have done evil bear witness of the evil; but if well, why smitest thou me?" Paul had for twenty years been encountering the animosity of Jesus and Gentiles, and had often been brought before tribunals, had often been scourged, imprisoned and the like. We have abundant evidence of the most conclusive kind, of his meekness and self-subjection. But we find that he does not hesitate to assert his rights in the presence of injustice. In Philippi, he would not come out of prison until the magistrates themselves had come to apologize for the wrongful imprisonment, and open the doors of the prison to them. This he did for the sake of the church and of the cause. And on the day of the tumult in Jerusalem, the Roman authorities were about to scourge him, when he remonstrated with them, pleading his citizenship and his innocence. Be it observed that on these occasions he pleads the right of citizenship when the thing claimed was by all ordinary rules of justice his. No man may be treated as a culprit till he has been proved a culprit; and it is the violation of this rule that Paul protests against.

To order him to be smitten before the investigation had even been begun was such an open and flagrant violation of justice that Paul exclaimed against it with what seems to us a justifiable indignation. The high-priest Ananias was clothed in white, as though he were the embodiment of purity; yet he was a man of scandalous life and had a little before been sent to Rome for trial. Paul calls him a wall, in the sense of being an obstruction. Paul, not knowing him to be the high-priest (some would translate it, "not considering him the high-priest") said: "God shall smite thee." He seems to have spoken by inspiration, as, not very long after this, Ananias fell by the hand of an assassin. There is nothing in the language that is not justified by the facts. Nothing had yet been brought forward to criminate Paul, and the very party that was to judge him commands him to be smitten for having asserted his innocence. Paul is brought before a great many tribunals in succession, before he is removed to Rome, and his bearing is always characterized by self-possession and dignity, without any impeachment of his humility and submission to the will of God.

But if we suppose that the highest style of Christianity consists in the complete suppression of every thing like spontaneousness and naturalness and warmth of feeling and expression, in an imperturbable placidity, then we shall find fault with Paul for having spoken out in such blunt and rude terms. This however, as we understand it, is not the highest type of Christianity. Paul could be angry and sin not, for his anger was free from all admixture of selfishness.

Epitome of News.

SATURDAY, JULY 10.

—*Bombay Gazette*; Jacobabad, 9: A Subadar-Major, of Jacob's Rifles, was shot dead on parade this morning by a sepoy.

—*Indian Statesman*: "For at least twenty years the Low Church Party have been perpetually instituting prosecutions against the High Church on questions of candles and genuflections, vestments, and the proper position of the celebrant of the Holy Communion at the Altar or Table, &c., &c. Each prosecution appears to have resulted in a further advance towards the ritual associated with the idea of Rome, and, whereas in 1855, two lighted candles before an architectural cross upon the wall above the holy Table, a surpliced choir and university hoods worn by the clergy so as to display a great deal of their silk linings were considered ominously Papistical, now Priests in chasubles glistening with gold and embroidery, and accolytes in laced surplices and crimson cassocks kneel before altars adorned with the six candlesticks of orthodox Rome, and the Holy Communion Service is performed in a manner differing only in minute points from the service of the Mass."

—The bridge over the Ganges at Cawnpoor for road and railway traffic, consists of twenty-five spans of lattice girders, 110 feet each, and a land span at each end of 40 feet each forming the entry to the subway. This gives a total length of 2,830 feet, a little over half a mile.

MONDAY, JULY 12.

—*Bombay Gazette*; Simla, 10: The concession refused by the King of Burma was not the passage of British troops through his territories, but the passage of an escort in case of need. Such escort would naturally be a strong one in view of past experience. This is what Sir Douglas Forsyth was instructed to ask, and compliance will be insisted on by Government.

—Some ladies are going to establish a home for invalided Zenana teachers at Simla. It is to be open to all, regardless of society or denomination.

—A Sargeant of the 11th Hussars named Walters shot himself in his quarters at Umballa on Sunday evening last. The unfortunate man is said to have been seriously involved in pecuniary matters, on ac-

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tu by a young lady, the children gave testimony by repeating Scripture promises and precepts, all seeming like beautiful jewels to those young souls. Then the pastor illustrated and pressed the great truth that we shall attain the Ideal Life for which we strive, not by looking backwards, bewailing the broken vows and wanderings, but by looking away from weak self unto Jesus, the Author and Finisher, the great Forerunner of the race set before us, even our ever-present Helper. With earnestness they sung, "A charge to keep I have." A young lady spoke with regret of unimproved opportunities, but with fervor of her resolution to do with her might what her hand should find to do. This she is doing as one of their most faithful Sunday school teachers.

Another young lady of very fine and reticent nature gave expression to her feelings in a most tenderly recited verse of Scripture. "Sweet by and by," started by a young man, was sung very appositely. A lad of seventeen, just feeling some business responsibilities and their attendant temptations, rises. His voice is not often heard though he joined the church when a child. To-night he quotes, "Remember now thy Creator," adding in broken sentences, "I feel it the most important of all business to be a Christian. Those who are so eager to get this world are making a great mistake. I mean to press toward the prize."

More Scripture by the young ladies, and then a prayer by a brother for more zeal in Christ's service, and more grace to enable them to keep their lamps bright. Another song, and then words from a young man, the depot master. He had severe trials from irreligious associates, and at times was tempted to feel that it was useless for one in his place to attempt the Christian life. But he always finds strength to conquer when he looks away to Jesus. His purpose is in that strength to go forward. This purpose he is executing in Sunday school work and family life. Then we were deeply moved by a prayer. It seemed to come from the foot of the cross. It was by one of the most even-lived young Christians. He has been from childhood a church member, yet ever has excused himself from public prayer by supposed lack of ability. His natural diffidence seemed to oppress him. But more. A great sorrow has almost crushed him these past months. In three days his sweet-spirited and universally beloved wife was borne from his side to the grave. The fearful stroke seemed almost to blot out life's meaning and sever his heart-strings. The idol of his young life had suddenly vanished from his happy home, and only the motherless babe they laid in his arms seemed to calm his longing to follow her. Yet the precious influence of that actively Christian, now sainted wife, had led him into a freer communion with the Saviour, and according to the dying one's wish he leaned hard on the Everlasting Arm, nor leaned in vain.

Said he to me, "I *do* pray, and I find much comfort I know God doeth all things well. Heaven seems nearer and Jesus more precious than before *she* went." His prayer was subdued thankfulness for the glorious hopes of the Gospel, and a yearning for more Christlikeness, even though through afflictions. Tearfully and tenderly we sang, "Nearer, my God, to thee."

A young sister with many dull cares and vexatious every-day trials, spoke too gloomily, we thought, of the past, and desired our prayers for future grace. Our leader offered a fervent petition for her and for all the burdened.

A young man with public duties spoke of the need of *every day* Christianity. He felt a lack here, and determined to carry his Christian profession into his business life. By a terrible accident his premeditated studies and profession were abruptly set aside, and himself remanded to a farm life. But we feel that he *has* a culture and a calling by which he is no less a preacher.

Another brother said he had let seeming duties keep him from the place of prayer. But he had lost thereby. He determined to be more punctual, even at a sacrifice of worldly good if need be. The pastor then put in a word of hope and encouragement, and with a song the meeting closed.—*Advance.*

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* For love is not one thing; it is the mother of all things. Love is that quiver which has a hundred arrows in it. Sometimes it acts by pleasure, and sometimes by pain, sometimes by persuasion, and sometimes by coerion; sometimes by command, and sometimes by invitation. Out of love come truth and justice and out of love comes that coercive influence by which justice and truth shall be made to prevail in the world.

--Jesus is your dependence and your delight, your hiding-place, your strength, your boast! The gospel is just a holding forth of Him; and a walk worthy thereof is the reiterated receiving of Him,—turning at all times to Him, trusting Him, dealing with Him for life, and duty, and comfort, and guidance, and victory, relying on His faithfulness, drawing out of His fulness, happy in His fellowship, cleaving to Him and communing with Him till His image enter deeply within Oh the privilege of being allowed, even on earth, to labour for SUCH a Master!

TELEGRAPHIC NEWS.

London, July 9th: The House of Commons last night went into Committee on Supply, when Mr. Disraeli made his statement resepecting the approaching visit of H. R. H. the Prince of Wales to India. He said that simplicity which would be suitable in the case of His Royal Highness visiting the Colonies would be quite unsuitable as regards a visit to India, and that though the Viceroy had intimated that the custom of ceremonial presents need not be observed, yet still His Royal Highness must be placed in a position to exercise generosity and display splendour; but upon this point it would be undignified to enter into a discussion.—His Royal Highness will start from England on the 17th october, the period of his absence extending over six months. The transport *Serapis* and Royal yacht *Osborne* have both been placed at his service, and he will be escorted by the detached squadron in command of Admiral Lambert, which during the stay of H. R. H. in India will be stationed at Bombay. The Naval estimates in connection with the visit are put down at £52,000.—On arriving in India His Royal Highness will be the guest of His Excellency the Viceroy, who strongly counselled the visit being made. The expense to the Indian Government will be confined to the exercise of the rights of hospitality, and will probably amount to £30,000.—His Royal Highness will not visit India as the representative of the Queen but as the Heir-Apparent, and will hold an investiture of the Star of India. Without encroaching on the position of the Viceroy, His Royal Highness will be placed in a position to impress the people of India with his real dignity and influence. For his personal expenses and presents it is estimated that £60,000 will suffice.—The accounts will be audited by Sir William Anderson, and Government will submit the estimates to Parliament next Thursday. The Marquis of Hartington approved of the estimates.—Mr. Fawcett said he thought it would be preferable if the Imperial Exchequer bore the sole charge.—Sir G. Campbell considered the expenses were fairly divided.—Messrs. Macdonald and Burt, the Working Men's members, opposed the estimates.—In the House of Commons last night, Lord George Hamilton, replying to a question put by Mr. Grand Duff, said that the earlier matters in dispute with Burmah had been satisfactorily settled, but that the murder of Mr. Margary and the cordial reception lately granted by the King of Burmah to the Chinese General Leeseetahi had caused the Indian Government to insist on the King placing no obstacles in the way of our obtaining redress. Permission had been refused for the passage of British troops through Burmah, but he (Lord Hamilton) hoped and believed that the King would yield to the demands made by England and that no collision would occur.—In conclusion, His Lordship said that as negotiations were still pending, the communication of the papers at present would be detrimental to the public service.—In the House of Lords last night, the Marquis of Salisbury, replying to Middleton, said that the class of uncovenanted Civil Servants for whom the Duke of Argyll contemplated an extension of furlough was extremely small. Correspondence on the subject, he said, was nearly completed, but he could not give hopes of any large extension.

10th: It is stated that Turkey intends to send an Embassy to Pekin to further the interests of Mahomedans in China.—In the House of Commons last night, the Hon. R. Bourke said that Government was at present uninformed respecting the decision of the Chinese Govrenment as to the establishment of consulates and Legations in Europe.—Mr. Wade, the British Consul, was now absent from Pekin, but advices were shortly expected from him.—The following appointment has peen gazetted:—Cadwallader Adams, Unattached, to be Lieutenant Colonel.

Paris, 10th: Disastrous floods are reported from Normandy.

Madrid, 10th: The News from the seat of War is confusing, but the cause of the Alphonsists, now engaged in closely pursuing the retreating Carlists under Dorregarray, appears to be progressing.

London, 12th: The Spanish Armies of the North and Centre are successfully advancing upon the Carlists, who are retreating.—Prince Humbert, Crown Prince of Italy, is visiting London *incognito*.—The floods in Normandy have subsided.—The steamer John Tennant, homeward bound from Calcutta, has been lost off Cape Finesterre. The passengers and crew have been saved.

13th: In the House of Commons last night, Mr. Disraeli replying to Sir Wilfrid Lawson, said that it was inexpedient to communicate to the House, the correspondence which had passed between the Viceroy and the Secretary of State for India, relative to the Prince of Wales' visit to India, as it was strictly confidential nature.—Lord George Hamilton, in reply to a question in reference to the ex-Gaekwar of Baroda, said that political circumstances render certain restraint towards Mulharrao necessary; but that after consulting the Indian Governmet, the Secretary of State had decided to allow his legal advisers to have access to him provided their business was previously stated and that Mulharrao wished to see them.

14th: In the House of Commons last night, Mr. Fawcett gave notice that on Thursday next he intends to move that no part of the expenses entailed by the Prince of Wales' visit to India shall be charged against the Indian revenues.—Lord George Hamilton, replying to a question statad that Mr. Shaw had been instructed to return from Kashgar when the negotiations for a Commercial Treaty were completed, and that under this treaty no power existed to appoint a Political Agent in Kashgar.—The official Turkish Budget shows a deficit of four millions sterling.—The Carlists are being closely pressed by the Alphonsist troops.

Paris, 14th: The Assembly have annulled by 330 against 310 votes the election of M. Bourgoing, Bonapartist deputy for the Department of Nievre.

PASSENGERS SAILED.

Per *Kashgar*, 9*th* (additional):

FOR SOUTHAMPTON.—Mrs Lewis and infant.
FOR BRINDISI.—Mr Ellis and Mr E H Klussmen.
FOR VENICE.—Mr A T Drysdale.

Per P. and O. Str. *Indus*, 16*th*:

FOR SOUTHAMPTON.—Mrs Laibe, Col Balfour's children and nurse, Mr and Mrs and Miss Pritchard, Miss Moore, Mr Pritchard's 7 children, Mr G A James Rothney, Mrs Lumsden, two children and two infants, Mrs Swinhoe, child and two infants, Mr Chengleput, Mr F T Fraser, Mr R Dagnall, Mr W Clarke, Mr W Russell, Mr W James, Mr C J Cooke, Miss Manifold, and Mr. Doyne.
FOR BRINDISI.—Mr F W Badcock, Lieut-Col J Hughes, Mr G Nixon, Mr C P Cooper, Dr Moir, and Mr Batchelor.
FOR VENICE.—Colonel O'Connell.

PASSENGERS ARRIVED.

Per P. and O. Str. *Sumatra*, 14*th*:

FROM SOUTHAMPTON.—Capt and Mrs Gunthorpe, Mr B S Keelan, Mr Y H Kavanagh, and Mr J Phillips.
FROM BRINDISI.—Major-General and Mrs Blake, Col A C Phillips, Mr H S Cotton, Mr T Grant, and Mr T Short.
FROM VENICE.—Surg-Major and Mrs Lyons, Mr and Mrs Benedict, Mr and Mrs Palmer, Mr W R Baker, Mr A M Archibald, Mr A Y Mackenzie, Mr Hindmarsh.

Domestic Occurrences.

BIRTH.

ROSE—At Bolaum, July 10th, the wife of J. Rose, Deputy Accountant Generals Office, of a son.

DEATHS.

FORRESTELL—July 10th, at Bombay, Violet Mabel Forrestell, aged 8 months and 5 days.
COLLINS—July 8th, of cholera, at Booldanah, West Berar Louisa Matilda, eldest daughter of Mr. and Mrs. George A. Collins, aged 17 years 1 month and 15 days.
BATHRE—Jnly 14th, at Bombay, the wife of Conductor W. Bather, Ordnance Department, aged 26 years.

"BOMBAY GUARDIAN"

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Rev. O. Lobr, July 24, 1875, Rs. 9-10; A. R. King, May 8, 1875, Rs. 2; A. H. Boult, Decr. 11, 1875, Rs. 4-13; E. Miller, March 25, 1876, Rs. 8; Rev. H. Harsley, July 1, 1876, Rs. 9-6; W. Yorke, Febr. 16, 1876, Rs. 21-4-3; Surgeon Major Parker, Febr. 18, 1876, Rs. 9-6; Surgeon Major Thobalds, July 1, 1875, Rs. 9-10; Library Royal Asiatic Society, March 1, 1876, Rs. 8; D. E. Gostling, April 12, 1876, Rs. 8; G. Ainsworth, June 1, 1875, Rs 2; R. M. Clearey, April 1, 1875, Rs. 2; H. Webb, May 1, 1876, Rs. 9-10; Mechanic's, Institute, March 31, 1876, Rs. 8; R. B. Kershaw, June 5, 1875, Rs. 30-10-4; Rev. J. Emlyn, Feb. 18, 1876, Rs. 9-6; N. Spencer Senior, April 12, 1877, Rs. 8; W. E. Gordon, July 1, 1876, Rs. 8; Bombay Government, April 12, 1876, Rs. 16; Rev. A. Buhrer, Feb. 29, 1876, Rs. 6-13; T. Braun, Feb. 1876, Rs. 13-4-8; Rev. A. Brasche, Feb. 29, 1876, Rs. 9-2; Dr. H. Gundert, Feb. 29, 1876, Rs. 12-14; Rev. R. Hartmann, Feb. 29, 1876, Rs. 8-13-4; Rev. S. Hafner, Feb. 29, 1876, Rs. 11-3-8; C. Huttinger, Feb. 29, 1876, Rs. 13-10-2; Rev. E. Haulin, Feb. 29, 1876, Ans. 12-10; G. Hirner, Feb. 29, 1876, Rs. 9-10; Rev. H.A. Kaundinya, Feb. 29, 1876, Rs. 7-8-8; Rev. A. Koehler, Feb. 29, 1876, Rs. 11-3-8; Rev. G. Ritter, Feb. 29, 1876, Rs. 6-9-10; A. Burckhardt, Feb. 29, 1876, Rs. 13-10-2; Rev. T. Costa, Feb. 1876, Rs. 7-3-6; Rev. W. Sikemeir, Feb. 29, 1876, Rs. 13-10-2; Rev. W. Stokes, Feb. 29, 1876, Rs. 6-13; Rev. S. Kittel, Feb. 29, 1876, Rs. 7-3-6; Rev. S. Walter, Feb. 29, 1876, Rs. 9-10; Rev. B. Grater, Feb. 29, 1876, Rs. 5 5-8.

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